

They do not go through any form of marriage or other ceremony like the dancing girls. They generally belong to the lower classes. A Bráhmaṇ woman never becomes a Kasbīn though she may have been put away by her husband because of adultery. Kasbīns dress and adorn themselves well enough to draw public attention. They do not eat together unless they happen to belong to the same caste. In other matters the social position of Kasbīns of all castes is the same. They are not allowed to wear ankle bells or to sing dance or sit in a public assembly. The three better classes of trained courtezans, the Patradavarus, Basavis, and Sulerus, have no dealings with Kasbīns.

Wanderers, according to the 1881 census, included five classes with a strength of about 22,700 or 2·91 per cent of the Hindu population. The details are :

Dhárwār Wanderers, 1881.

DIVISION.	Males.	Females	Total.	DIVISION.	Males.	Females	Total.
Advichanchars*...	About one hundred.			Shikalgárs ...	62	56	118
Dombars ...	114	102	216	Vaddars ...	8486	8374	16,860
Koravars ...	2067	2683	4750	Total...	11,329	11,275	22,704

* This caste is not shown in the census returns.

Advichanchars, or Forest Wanderers, number about a hundred. They generally live in forests, and occasionally come to towns or villages either to beg or to sell reed baskets. They take their name from the Sanskrit words *atavi* a forest and *sanchar* a wanderer. They are tall, active, lean, and dirty. They dress like other local low class Hindus except that their clothing is often extremely scanty. They live by hunting and begging, and sometimes by making baskets called *galgi* or *gummi* three feet wide and four or five feet high which villagers buy, cowdung, and use for storing grain. A division of these people called Josigerus also make black-stone vessels of various sizes, which are used in keeping pickles and sometimes in cooking. They use animal food. They do not marry with any other caste and do not eat from the impure tribes. They have no special object of worship. They bow to Hanumān, Bassáppa, and Dayamava when they come into a village. Otherwise they live in the forests, in the open air during the hot season, and under small mat coverings during the rains. They carry their babies in small baskets, or in pieces of cloth about two feet square slung from a pole about three feet long.

Dombars are returned as numbering about 276 and as found all over the district. They are tall, powerful, intelligent, and rather handsome. Both men and women climb single bamboo poles twenty or thirty feet high, walk on long ropes with great weights fastened to their bodies, jump, and perform other feats. They dress like ordinary Hindus and eat animal food. Divorce and widow marriage are allowed and practised. They have no special object of worship. They are part Hindus and part Musalmáns, but are not careful to keep religious rules. They marry with no other caste and do not eat from Holayas or Mádigárs.

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COURTEZANS.

Kasbīns.

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Advichanchars.

Dombars.

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Koravars.

Koravars, numbering about 5350, are found scattered all over the district in groups of eight or ten families who live on the outskirts of some village for a year or so and then move. Their home tongue is a mixture of Telugu, Tamil, and Kánarese, and they speak Kánarese with the people of the district. The names in common use among men are Adivia, Jira, Hanma, Ráma, and Sanka; and among women Báli, Nági, Sávitri, Sanki, and Timmi.¹ They have no surnames. Their family goddess is Sankalamma and each family keeps an image of the goddess in their house. They have no divisions. The men wear a *langoti*, a piece of cloth three inches broad and two feet long, one end of which is fixed to a waist string in front and the other passed between the feet and tied to the waist string behind. They wear a second piece of cloth round the waist and a third round the head. The women wear a robe and bodice like lower class Hindu women. They are apparently a very early tribe, smaller and slighter than the rest of the people of the district. They are a wandering tribe and have no fixed homes. They live in small huts made of reed mats, about four feet high and three broad, which can be moved at pleasure, carried from place to place, and again set up. As a rule their huts do not last for more than a year. They keep sheep, cows, and buffaloes. Their daily food is boiled rice or *rági*-flour balls boiled in water, and tamarind boiled with pulse and condiments. On holidays they eat the flesh of sheep, hares, swine, fowls, and other game animals and birds, and use molasses with their food. They drink liquor. The men wear ear, finger, and wrist rings, and the women in addition wear brass armlets and a nose-pin called *mugli*. They are dirty, untidy and given to stealing, but hardworking and even-tempered. Their chief employment is plaiting bamboo baskets and mats and hunting. In hunting they steal into the forests hiding as far as possible behind their buffaloes. When in a suitable place they set up nets and begin to call like birds. The birds answer and gather and the men start up and frighten them into the nets. The women do not help them in snaring. They do not find full employment as basket-makers. Some are in debt and others do not own more than £1 to £1 10s. (Rs. 10-15). They rank below Shepherds and above Holayas and Mádigárs. They keep four holidays in the year, *Ugádi* in April-May, *Nágpanchami* in August-September, *Dasara* in October-November, and *Diváli* in November. A family of five spends about 16s. (Rs. 8) a month on food and about 2s. (Rs. 1) a year on their reed-hut. A birth costs them about 4s. (Rs. 2), a boy's marriage about £6 (Rs. 60) including £3 4s. (Rs. 32) paid to the bride as dowry, and a girl's coming of age about 4s. (Rs. 2). They spend nothing either on a pregnancy or on a death. They are religious. Every Tuesday they worship an earthen image of their family goddess Sanklamma and offer her a cocoanut and plantains, burn incense, and wave a lighted lamp round her face. They do not respect Bráhmaṇ or Língáyat priests and have their religious ceremonies

¹ Many of the men are called Sanka and the women Sanki probably after their family goddess Sankalamma.

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Koravárs.

conducted by men of their own tribe. They believe in sorcery, witchcraft, and soothsaying. When a person sickens or a misfortune befalls him they go to Adibhat, a Smárt Bráhmaṇ priest in the village of Hángal, and ask him the cause of the sickness or misfortune. The Bráhmaṇ priest tells them to pray to their goddess and to set apart $\frac{1}{4}$ *anna* or $\frac{3}{8}$ *d.* in her honour. They give $\frac{1}{4}$ *a.* to the priest for his trouble, and after coming home pray to their family goddess, set $\frac{1}{4}$ *a.* apart in her honour, and make a vow that if the sickness or misfortune is removed they will adorn the goddess with silver eyes and moustaches. Sometimes the evil spirit which brought the sickness or ill-luck comes and tells them in a dream that it wants food. The Koravárs boil a little rice, mix it with red water, make it into three balls, and set them in an earthen plate. They make a small hole on the top of each ball, put some oil and a wick in each, light the wicks, place turmeric, fried rice, gram, lemons, and plantains in the plate, wave the whole three times round the sick and carrying it into the forest throw it away. The evil spirit eats the food and the sick person forthwith gets well. As soon as a child is born the navel cord is cut, and it is anointed with castor-oil and bathed in warm water. The mother is not bathed, and for five days is fed on the flesh of a fowl. On the eleventh day the mother is bathed, the child is named and put into a cloth cradle by the midwife, and a feast is given to members of the caste. In the third month both boys and girls have their hair cut by a barber who is given a small present. They hold it improper to allow the first hair especially of a girl to remain on her head. No lucky day is required for a marriage. When a marriage is fixed a dinner is given in honour of the goddess Sanklamma and no flesh is cooked on that day. On the marriage day the bride and bridegroom are rubbed with turmeric, bathed, and made to sit on rice sprinkled over a blanket, spread on a raised seat. The bride is seated to the left of the bridegroom and the little finger of the bridegroom's left hand is linked in the little finger of the bride's right hand. Five married women come and sing marriage songs, tie the *kankan* or yellow threads round the wrists of the bride and bridegroom, throw grains of red rice over their heads, and wave lighted lamps round their faces. Food is made ready and the bride and bridegroom with their little fingers still linked are taken to an inner room, their linked hands dipped in a dish of water and unlinked under water. When this is over the marriage is complete, and the pair are held to be bound together till parted by death. The bride and bridegroom take a meal together, and, on the fourth day, a caste feast, the chief dish in which is animal food, is given. When a girl comes of age a little liquor is brought and given to friends and relations to drink, and the husband and wife begin to live together. The dead are buried. Child and widow marriage and polygamy are allowed, but divorce is forbidden even if a wife commits adultery. They are bound together by a strong caste feeling. Their social disputes are settled by the caste people and any one who disobeys their decisions is either put out of caste or fined. They do not send their children to school, do not take to new pursuits, and on the whole are a falling class.

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Shikālgārs.

Shikālgā'rs, or Armourers, a class of wandering beggars, are returned as numbering about 118. They travel about the district and halt in the outskirts of villages for three or four days at a time. Though neither Hindus nor Musalmāns they bear both Hindu and Muhammadan names. The names in common use among men are Jangli, Krishna, Daval, and Fakirsab; and among women Bhima, Gavriamma, Rájamma, and Ránamma. They speak a corrupt Hindustāni. They have no divisions. They are tall and dark-brown. They live in huts or tents made of reed mats, about eight feet long, four feet broad, and four feet high. Their daily food is Indian millet bread, *rāgi* gruel Eleusine corocana, and wild vegetables. They are so poor that they are often scrimped for food. They eat flesh, except the flesh of kine or swine, and drink liquor. The men wear a piece of ragged cloth two or three inches broad and two feet long. They fasten one end of this cloth to a waist-string, and, passing it back between the feet, tie the other end to the same string behind. They use another piece of old and torn cloth about four or five feet broad and six or seven feet long to cover their bodies. The women wear old robes, but do not pass the skirt between their feet, and allow the upper end to fall on the left shoulder instead of on the right. The men wear brass ear and finger rings, and necklaces of black beads. They blacken their teeth and sometimes bore holes in them for ornament. The women wear brass ear and finger rings, and red or white coral or black bead necklaces. They do not braid their hair or tie it into a knot behind but let it fall loose on their shoulders. They are even-tempered, lazy, and dirty. Their chief calling is begging and occasionally cleaning swords. The men are idle and neither work nor beg. The women go into the villages, gather alms and support their husbands and children. They rank below all classes except Holayas, Mádigārs, and Dhors. Their feeding and clothing charges are nothing as they live on alms and old clothes. A marriage costs 4s. to 8s. (Rs. 2-4). They spend nothing either at births, coming of age, or deaths. They have no family gods. They occasionally worship Durgava the goddess of cholera, and the tomb of the famous Musalmān saint Rāje Bagsoar near Yamnur in Navalgund. They have no spiritual teacher. They keep no holidays and never go on pilgrimage. They believe in sorcery, witchcraft, and soothsaying. As soon as a child is born its navel cord is cut, and is buried in some secret place. For two or three days the mother is fed on rice and on the fourth or fifth day she is ready to travel as usual. On the tenth the mother carries five betel leaves, and one betelnut to a river or a well, lays them before the water, burns incense, and brings home a pitcher full of water. No other ceremony is observed till marriage. At their marriages the caste people meet and an elderly man ties a betel leaf to the right wrists of the bride and bridegroom. They are fed and the wedding is over. When the marriage is over a brass nose-ring is pierced into the left nostril of the bride, and, on the third day, it is drawn out and the hole allowed to heal. The dead are buried face down, and on the third day some cooked rice is placed on the grave as an offering to the spirit of the dead. They have the rule that, when a man dies, his brother should take the dead man's widow in addition

to his own wife. Birth, monthly sickness, and death cause no impurity. Child and widow marriage and polygamy are practised, but not polyandry. They are bound together by a strong caste feeling. Their social disputes are settled by the oldest members of the community. If any one disobeys their decisions he is put out of caste, but is allowed back on paying a fine of 3*d.* (2 *as.*). They do not send their children to school, take to no new pursuits, and show no signs of rising.

Vaddars are returned as numbering about 16,860 and as found all over the district. They generally live in the outskirts of villages and in forest lands. They speak Telugu and impure Kánarese. Their pronunciation is indistinct and they speak so hastily that a conversation sounds like a quarrel. The names in common use among men are Gidda, Hanama, Nága, and Timma; and among women Durgava and Hulgeva. Their house gods are Hanumán, Durgava, Hulgeva, and Venkataramana. The chief shrine of Venkataramana is at Tirupati in North Arkot, and of Huligeva at Hulgi near Hospeth in Bellári. They have two divisions, Kál Vaddars or stone-quarriers and Mán Vaddars or earth-diggers. The members of the two divisions eat together and intermarry. They are strong, muscular, tall, and black. They live in dirty ill-cared for huts made of grass mats and bamboos like the covers of native carts, with an opening on one side, for getting in and out by. They keep asses to carry their house goods. Their ordinary food is Indian millet bread, pulse, and vegetables, and their holiday food is rice, wheat-bread, and coarse sugar. They eat the flesh of fish, fowls, foxes, sheep, deer, hogs, crabs, and rats, but not of kine or of the hare. They are famous for their skill in catching rats and highly relish the rat as food. They use all intoxicating drinks and are proverbial drunkards. The men wear breeches, a headscarf, and a shouldercloth. The women wear a long robe the plain end of which is tied to the waist by a knot, the upper middle part of it is tucked near the navel, and the ornamental end is passed over the back, brought under the right arm, and carried over the left shoulder covering the breast and chest on its way, and again brought from behind under the right arm, and carried over the left shoulder, and head, and allowed to fall loosely on the left shoulder. Young women are particular in dressing themselves in this fashion. A religious rule forbids their wearing the bodice. Men wear brass ear and finger rings, and women brass ear and nose rings and necklaces. They wear glass bangles only on their left wrists and do not wear flowers in their hair or mark their brows with redpowder. They are hot-tempered, dirty, hardworking, and orderly. Their main calling is to make ponds and wells and to dig earth and stones for public and private works. They also cut canals. They are very hardworking, and are always employed if any large work is in hand. Their digging tools are spades, pickaxes, and bamboo baskets for carrying the earth. They work from morning till evening except two hours at noon when they dine and rest. They are busy during the fair weather. They are well-paid, their employment is steady, and few

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Vaddars.

are in debt. They keep the regular Hindu holidays. They rank among low class Hindus. A family of five spends about 12s. (Rs. 6) a month on food, and 8s. (Rs. 4) a year on dress. A hut or tent costs 2s. to 4s. (Rs. 1-2) to make. Their house goods are worth about 16s. (Rs. 8), a birth costs about 2s. (Rs. 1), a marriage about £5 (Rs. 50), a girl's coming of age about 4s. (Rs. 2), and a death about 8s. (Rs. 4). They do not respect Bráhmans or call them to their ceremonies. They act as their own priests on ceremonial occasions. They occasionally worship Durgava the goddess of cholera, and make pilgrimages to the shrine of Venkataramana at Tirupati. They have no spiritual teacher. They believe in sorcery witchcraft and soothsaying. As soon as a child is born its navel cord is cut, the mother is given a little liquor to drink, and the mother and child are put to bed. For four days the mother is fed on Indian millet gruel, and on the fifth pepper, ginger, *ajvân* Carum ptychotis, coarse sugar, poppy seeds, cocoanuts, and oil are pounded and mixed together and made into balls. One of these balls and a little liquor are given to each of the relations and friends. The child is laid in a cradle and named by the midwife and from that day the mother is ready to work. Their marriages as a rule take place on Sundays provided the day does not fall on a new-moon or a full-moon. The day before the wedding the bride and bridegroom are rubbed with turmeric and oil five times, bathed in warm water, and made to sleep in a blanket booth with a girl eight or nine years old between them. On the wedding day the bride and bridegroom are again rubbed with turmeric, bathed in hot water, and made to sit on rice sprinkled over a blanket spread on a raised seat, and all present throw grains of red rice over the pair. On the same day a feast without flesh is given to friends and relations, and on the eighth day a feast with flesh is given to members of the caste and the wedding is over.¹ The dead are buried. On the third day after a death a fowl is killed, its flesh and rice are cooked separately, taken to the burial ground with an earthen pot filled with water, and set on the grave as an offering to the dead. The person who carries these things on his return does not look behind him. In the evening of the same day the four men who carried the body to the burial ground are feasted and no further funeral rites are observed. The Vaddars are bound together by a strong caste feeling. Social disputes are settled by a majority of the caste; any one who disobeys their decision is put out of caste. They do not send their children to school, take to no new pursuits, and are a steady class.

BEGGARS.

Beggars according to the 1881 census included thirteen classes with a strength of 6845 or 0·86 per cent of the Hindu population. The details are:

¹ In their marriage the Vaddars do not use any of the five articles generally used by Hindus, the *manḡala sūtra* or lucky thread, glass bangles, flowers, a bodice, and the *bāshing* or marriage crown.

Dhárwár Castes, Beggars, 1881.

Division.	Males.	Fe- males.	Total.	Division.	Males.	Fe- males.	Total.
Bhāts or Bards ...	6	7	13	Jogis ...	209	254	523
Bairāgis ...	28	12	35	Kābhālgārs ...	520	540	1060
Buddbuddis ...	47	54	101	Masalarus ...	15	8	23
Gollārs ...	1879	1921	3800	Satānis ...	1	2	3
Gosāvis ...	57	52	109	Vaggayās* ...	About		700
Gondhālgārs ...	77	75	152				
Helavarus ...	132	149	281				
Kshetridāsas ...	25	20	45	Total ...	3051	3094	3845

* Not shown in the census.

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Marāṭha Bhāts.

Marāṭha Bhāts, or Bards, are returned as numbering thirteen and as found in Bankāpur, Hubli, and Rānebennur. They are found in large numbers in Maisur and occasionally come north to Dhārwār. They speak Marāṭhi and Telugu among themselves, and Kānarese with the people of the district. The names in common use among men are Hanmantrāo, Nāgojirāo, and Rāmrao; and among women Durgābāi, Jānkibāi, and Narsubāi. Their surnames are Jādhav, Kadam, Kāmbale, and Sinde. Their chief god is Vithoba, and their chief goddesses Āmbābāi, Durgava, and Yellamma. They have no divisions. Bhāts are tall and fierce-looking with regular features. They live in dirty and ill-cared for thatched houses. They are great eaters and bad cooks. Their daily food is Indian millet bread and gruel, pulse, and vegetables, and their special holiday dish is flesh. They sacrifice sheep and fowls to their goddesses Durgava and Yellamma and eat their flesh. They use intoxicating drinks. The men wear a pair of long trousers, a coat hanging to the knee, a large turban, and a shoulder-kerchief. They hold a long spear in their right hand with five or six pieces of coloured cloth tied to the point. Their women dress like ordinary Marāṭha women. The men wear brass or copper finger rings and wristlets, and the women wear ear finger and nose rings, wristlets, and glass bangles. They are bold honest and even-tempered, but idle, unclean, and untidy. Their chief calling is to praise any one they meet, and beg for money and clothes. Their women do house work and occasionally sew the quilts, coats, and bodices which are used by the lower classes. Their calling is declining as few listen to their praises. They spend nothing on food. A hut costs them about £2 (Rs. 20) to build. A birth costs them about 10s. (Rs. 5), a marriage about £5 (Rs. 50), a girl's coming of age about 10s. (Rs. 5), and a death about £1 (Rs. 10). They are religious, respect Brāhmins, and call them to conduct their marriages. They keep the leading Hindu holidays. They worship the village goddesses Dayamava and Durgava, and profess not to believe in sorcery, witchcraft, or soothsaying. When a child is born its navel cord is cut, and the mother and child are bathed and a few drops of castor-oil mixed with sugar are put in the child's mouth. On the fifth day the goddess Sathi is worshipped and a caste-dinner is given, and on the ninth the child is named and cradled. No further ceremony takes place till marriage. A day before the marriage a feast is given in honour of the family gods, and, on the wedding day, the bride and bridegroom are rubbed with turmeric and bathed, and are seated

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Marátha Bháts.

on a blanket spread on a raised seat. The village astrologer comes, repeats texts, and throws red rice on the pair, and women sing marriage songs and wave lighted lamps round their faces. Next day the couple is seated on horseback and taken to the temple of their goddess Durga where they offer the goddess a cocoanut, plantains, and betel and go home. After a death the body is seated, decked with new clothes flowers and ornaments, and taken in a car-shaped bier to the burial ground and buried. They are bound together by a strong caste feeling. Social disputes are settled by the castemen and any one disobeying their decisions is put out of caste. They send their children to school, take to no new pursuits, and are a falling class.

Bairágis.

Baira'gis, numbering about thirty-five, are beggars from Upper India. They stay in Dhárwár and beg for a few days and move on to some other halting place. They are tall, strong, and well-featured. Their home speech is Hindustáni.

Budbudkis.

Budbudkis, a class of Marátha fortune-tellers, are returned as numbering about one hundred and as found in Gadag, Kod, Naval-gund, and Ron. They do not generally live in one place, but go from village to village telling fortunes and begging. They speak impure Maráthi. The names in common use among men are Bharmáji, Durgáppa, and Shiváppa; and among women Bharmakka, Nagava, and Savakka. Their common surnames are Garad, Ghavat, Parge, and Sindgan. Their family deities are Durgava, Udchava, and Yellava. A boy and a girl of the same surname cannot intermarry. A Budbudki may be known by his curious dress. He wears a loin-cloth, a long coat reaching to his ankles, a large and round turban, and two or three shouldercloths, and hangs all over his body several handkerchiefs to the ends of which brass bells and shells are tied. He holds in his right hand a small double drum to each side of which two strings each two inches long with a knob at the end are tied, and two hollow brass rings containing pebbles are fastened. The Budbudki turns the drum right and left in quick succession and the knobs strike the sides of the drum making a bubbling noise, and the pebbles in the hollow brass rings jingle together. On his chest is fastened the skin of some bright coloured bird and on his brow is a round sandal paste mark. The women dress like ordinary Marátha women. They are too poor to wear ornaments, except a magical silver ring which the men wear on the fourth finger of the right hand. The women wear ear and nose rings of brass and pearls. Most of them live in small dirty huts which are untidy and ill-cared for. They are great eaters and bad cooks. Their daily food is Indian millet bread, pulse, salt, and chillies, and their special holiday dish is flesh. They occasionally sacrifice sheep and fowls to their goddesses and to the tombs of Musalmán saints. They are excessively fond of intoxicating drinks. Their fortunes are generally so full of nonsense and lies that Budbudki is a regular Dhárwár term for a liar. They are idle, dirty, and untidy. Their main calling is to wander from house to house and village to village telling fortunes and begging. They rise about three in the morning, go to some ruined buildings or some large trees outside of the village, and consult the spotted owlet or *pingala*, whose notes they

understand. About four or five o'clock they come back into the village, and, standing at the door of each house and sounding their double drum, awaken the people and tell their fortunes. Their forecast sometimes includes one or two not unlikely misfortunes and the inmates growing uneasy come out and ask the Budbudki how the misfortunes can be avoided. He tells them what to do, receives a money fee, and wanders on from house to house till nine in the morning and then goes home. In the evening they also go about the streets, but do not pretend to tell fortunes and beg for alms like other beggars. Their calling is declining as few listen to their prophecies. They spend nothing on food. A hut costs about 10s. (Rs. 5) to build and their house goods are worth about 6s. (Rs. 3). A birth costs about 10s. (Rs. 5), a marriage about £8 (Rs. 80), a girl's coming of age about 4s. (Rs. 2), and a death about 10s. (Rs. 5). They are religious, respect Bráhmans, and call them to conduct their marriages. Their other ceremonies are conducted by priests of their own caste who are called *ganácháris*. They keep the leading Hindu holidays but never go on pilgrimage to any shrine. They believe in sorcerers, witches, and soothsayers, and consult them when sickness or other misfortune falls on the family. Their religious rites and ceremonies are like those of Maráthás. If a Budbudki's wife runs away from her husband the *ganáchári* sends for the woman and her lover and asks the woman whether she wishes to return to her husband or to stay with her lover. If she prefers her lover the priest allows her to stay with him if she pays the priest £1 (Rs. 10). When he receives the money the priest heats a *nim* twig, lays it on the tongue of the woman and of the man, and tells them to go. Should the woman prefer to stay with her husband she is allowed back on paying him 10s. (Rs. 5). Child and widow marriage, polygamy, and divorce are allowed, and polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by their castemen and their priest and any one who disobeys their decision is put out of caste. They do not send their children to school, take to no new pursuits, and on the whole are a falling class.

Gollars, numbering about 3800, are a class of wandering beggars. They generally live in the skirts of towns and villages. Their home speech is Telugu, and they speak Kánarese out of doors. The names in common use among men are Bhima, Hanama, and Ninga; and among women Basava, Giryava, and Ningava. They have no surnames or family gods. They worship Hanumán, Hulgeva, and Yellamma. They include five divisions, Ambir Wandlu, Bindu Wandlu, Chesru Wandlu, Galla Wandlu, and Gobbar Wandlu, who eat together and intermarry. A boy and a girl of the same division cannot intermarry. They are dark, robust, and muscular. They have no fixed houses but generally live in small reed huts which can be opened folded and carried from place to place at pleasure. Their daily food is balls of *ragi*-flour and rice. They eat flesh and drink liquor whenever they can afford to buy them. The men wear a loincloth about six inches broad, a blanket, and a piece of cloth about two feet broad and four feet long to cover the head. The women wear a robe and

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*Budbudkis.**Gollars.*

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a bodice without passing the skirt of the robe between the feet. The men wear brass wristlets and finger rings, and the women brass ear and nose rings, bracelets, and glass bangles. They are dirty, idle, and hot-tempered, and some of them are given to stealing. Their main calling is begging. When they go begging they carry a round basket with their god a live cobra which they show to people and ask for alms. Some of them occasionally hunt and labour for hire, and others sell forest roots as cures for snake-bite. They spend nothing on food. A girl's marriage costs about 6s. (Rs. 3), and a boy's £1 2s. (Rs. 11) as he has to give the girl a dowry of 16s. (Rs. 8). They do not respect Bráhmans or call them to their marriages. On some Tuesday or Friday, at any time during the year, they wash the images of Hanumán and Yellamma, and burn incense before them. To Hanumán they offer flowers, sandalwood paste, plantains, and cocoanuts, and to the goddess Yellamma they offer a goat. They rub turmeric powder on the brow of the goat, burn incense before it, cut its throat before the goddess, cook the flesh, offer it to the goddess, and then eat it and drink liquor. They have no spiritual teacher. They believe in sorcery, witchcraft, and soothsaying. When a child is born its navel cord is cut and the child is bathed. On the third day the images of Hanumán and Yellamma are worshipped, and the child is named and cradled by the midwife. When a marriage is settled, a shed with twelve posts is built in front of the bride's hut, and twelve earthen pots filled with water are kept at the posts, worshipped, and allowed to remain there five days. On the first day friends and relations are feasted on animal food in honour of their gods; on the second day the bride and bridegroom are rubbed with turmeric and bathed; on the third day a feast of sweet cakes and animal food is given; and on the fourth day the maternal uncles of both the bride and bridegroom tie yellow wristlets or *kankans* to the couple's right wrists, their brows are marked with turmeric powder and marriage coronets of oleander or *bangoh* leaves are fastened round their heads. The bridegroom ties the lucky thread round the bride's neck, betelnuts and leaves are served to the guests, and five women whose first husbands are alive sing marriage songs and call with a loud voice *Vy bhagiamo* that is May the bride and bridegroom prosper. On the fifth day caste people are feasted on flesh and liquor, and five women whose first husbands are alive send the bride and bridegroom into their room, and from that time they live together as husband and wife. When he sends the bride to her husband's house her father presents his son-in-law with a dog. Should the bride ever afterwards wish to visit her parents she is not allowed to go alone or even with some member of the bridegroom's family. The husband himself must go with her, stay for three days and return with her. When a girl comes of age a branch of the *lakki* tree is fixed in the floor of one of the rooms in the house, and the girl is made to sit under the branch for three days, and on the fourth day she is bathed and is pure. No future monthly sickness is held to make a woman impure. The dead are buried. On the third day a Lingayat priest is called, his feet are washed, three copper coins are placed

on his right foot and two on his left, incense is burnt before them, and a few drops of the water in which the feet are washed are sipped by the members of the family. The priest gives them white ashes which they rub over their body and are purified. Gollár women are said almost never to commit adultery, and even for adultery a man may not divorce his wife. If a woman is taken in adultery a hole about two feet deep is dug in the ground, and the adulteress is made to stand in the hole. Thorns are spread round the edge of the hole and the woman is made to sit on the thorns with her feet in the hole, as if on a chair. A grindstone is set on her head and she is made to drink three small spoonfuls of cowdung mixed with water. The people of the caste lecture her and she is considered to be purified and her husband continues to live with her. Child marriage and polyandry are not allowed, but widow marriage and polygamy are practised. They are bound together by a strong caste feeling, disputes are settled by a majority of the caste people, and if their decision is not obeyed the offender is put out of caste. They do not send their children to school, take to no new pursuits, and on the whole are a steady class.

Gosa'vis are returned as numbering about one hundred, and as found in Dhárwár, Gadag, Hubli, Kalghatgi, Karajgi, Kod, and Ron. They speak Hindustáni. The names in common use among men are Hanmantpuri, Kisunpuri, and Rámpuri; and among women Champágiri, Chambeligiri, and Fulgiri. They have no surnames. They have four divisions, Bán, Bhárti, Giri, and Puri, all of whom eat together. Except a few Báns and Giris none are married. They are dark and lean. The men wear a red ochre loin and shouldercloth, and some of them wear only a loincloth about nine inches broad and two feet long. The women wear a white robe without passing the skirt back between their feet. They have no houses, and generally live in temples and monasteries. Their daily food is rice, Indian millet bread, pulse, and vegetables. They eat flesh and drink liquor to excess. Many wear a necklace of *rudráksh* *Eleocarpus lanceolatus* berries. They are quarrelsome, idle, intemperate, and unclean. Their main calling is to wander from house to house begging. They are idle and pass their time in talking, sleeping, and drinking *bháng* or smoking hemp and tobacco. Almost their only expense is 6d. (4 as.) a month for *bháng*. They pretend to be very religious and carry a *ling* with them and an image of Hanumán which they daily worship. They do not observe the sixteen *sanskárs* or sacraments. When a man wishes to become a Gosávi his head is clean shaved, he is anointed with oil and water, a Gosávi blows into his ears and says *Om soham* that is I am he, meaning that the soul and the universe are one, and he becomes a Gosávi. The dead are buried sitting. They are not bound together by a feeling of caste, take to no new pursuits, and on the whole are a falling class.

Gondhalga'rs are returned as numbering about 150. They are Maráthás by caste and are found in Dhárwár, Bankápur, Hángal, Karajgi, Kalghatgi, and Ron. They are votaries of the goddess Ambábhaváni or Tuljábhaváni of Tuljápur in Sátára. Three or four of them go begging daily, one of them with a double drum in

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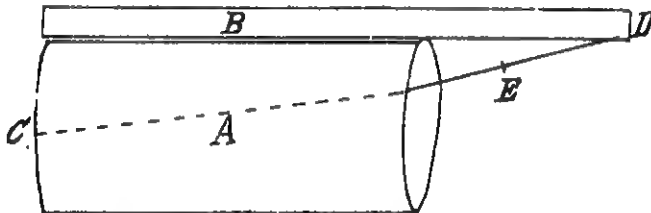
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Gondhalgárs.

his hand, another with a one-stringed instrument called *chaudki*,¹ a third carrying a torch, and a fourth a *jolgi* or wallet and a cownie necklace. They sing and perform a *gondhal* or confused dance and extort alms in the name of the goddess Amba. In return they bless the givers and give them a pinch of turmeric powder called *bhandár* which is sacred to their goddess. When called by Marátha Bráhmans or Maráthás, they go to their houses and perform the *gondhal* ceremony for a whole night and are well fed and paid. Their home tongue is Maráthi but they speak Kánarese with the people of the district. The names in common use among men are Hanmanta, Satváji, and Yelláppa; and among women Bharmava, Yellava, and Yemnava. Their surnames are Garod, Guru, Pachangi, and Wugde. Their family goddess is Amba or Tuljábhaváni of Tuljápur. They have no divisions. They are tall and strong. The men wear a loin and shouldercloth, a long robe, a cap covered with cownie shells which are sacred to their goddess Amba, and shoes; and the women wear a robe and bodice like other Marátha women. They live in dirty and ill-cared for thatched houses. They are great eaters and bad cooks. Their daily food is Indian millet bread pulse and vegetables, and their special holiday dishes are sweet cakes and flesh. They are excessively fond of intoxicating drinks. The men wear brass ear and finger rings and necklaces of shells, and the women wear silver armlets and toe rings, and nose rings of brass wire and false pearls. They are hospitable and even-tempered, but dirty and idle. Their main calling is to beg and to perform the *gondhal* ceremony. Their calling is declining as people do not ask them to perform the *gondhal* so often as they used to do. When a *gondhal* is to be performed the Gondhalgárs are sent for, fed, and paid for dancing and singing. The giver of the dance asks friends and relations. The Gondhalgárs keep singing and dancing the whole night. About five in the morning one of the Gondhalis becomes possessed with the goddess, dashes from one place to another, jumps and dances with frantic

¹ The *chaudki*, which is sacred to Amba or Tuljábhaváni consists of :



A, a hollow round cylinder of wood or metal, about a foot long and six or eight inches broad; B, a round and solid rod about twenty inches long and an inch thick fixed in the outside of the cylinder. One end of a catgut string is fixed at the point C in the centre of the inside of the cylinder A, and the other end is fixed to the end of the rod B at the point D. The Gondhali holds the cylinder under his left arm with the rod. Upwards he strikes the string at the point E, with a wooden pin held between the thumb and the two first fingers of the right hand. Every stroke gives a sound like *pluck pluck* and this serves as an accompaniment to the Gondhalis singing the praises of the goddess Amba or Tuljábhaváni. The *chaudki* is worshipped by the votaries of the deity, with turmeric powder, redpowder, sandal paste, flowers, incense, lights, and food.

energy, and foretells future events. The people fall at his feet one by one, and each makes him a present of $\frac{1}{4}$ anna ($\frac{1}{4}$ d.). The Gondhalgár then takes a lighted torch and touches his own body all over with the lighted end, but without doing himself any harm. He rubs the brows of all present with the turmeric powder offered to the goddess. At the close of the dance the leading Gondhalgár takes an unsewn bodice about eighteen inches broad and three feet long and holds two ends of it in front of the image of Tuljábhaváni and asks the hostess who will hold the other two ends. To hold the ends of the bodice is considered a high honour and the host and his wife discuss whether she or one of her daughters-in-law is to enjoy it. At last one of them is told to step forward and holds the two ends of the bodice between the Gondhalgár and herself. The bodice is then formed into the shape of a cradle, and in this cradle a wooden doll is laid and rocked for a few seconds. The Gondhalgár then takes the doll out of the bodice and lays it with a little turmeric powder in the girl's lap. He asks for her husband's name and she gives it, and after falling before the idol she retires. This ceremony ensures the birth of a son before the year is over. After this, the torches that were lit during the night and placed before the goddess are put out in a cup full of milk and clarified butter, and the *gondhal* ends at about half-past six in the morning. They rank among lower class Hindus; high class Maráthás consider it below their dignity to eat or marry with them; low class Maráthás sometimes eat at the same time as the Gondhalgárs, but sit at a distance. They generally live on food gathered by begging. A hut costs about £1 10s. (Rs. 15) to build. A birth costs about £1 (Rs. 10), a marriage about £10 (Rs. 100), a girl's coming of age about 10s. (Rs. 5), and a death about 8s. (Rs. 4). They are very religious, respect Bráhmans, and call them to conduct their marriages. They keep the leading Hindu holidays and also the Musalmán *Moharram*. They go on pilgrimage to the shrines of Tuljábhaváni in Sátára and of Yellamma in Belgaum. They have no spiritual teacher. They profess not to believe in sorcery, witchcraft, or soothsaying. On the birth of a child its navel cord is cut, and a dinner is given to caste people, and on the seventh day the child is named and cradled. No further ceremony is observed till marriage. A day before the wedding day the bride and bridegroom are rubbed with turmeric and bathed, and on the wedding day they are seated on a raised seat, five married women whose husbands are alive place four earthen vessels at the four corners of the seat, and pass a white thread five times round the vessels. The village astrologer comes and makes the bride and bridegroom stand opposite each other, the bride facing west and the bridegroom facing east. He holds a white cloth between them, repeats sacred hymns, and throws red rice on their heads. A caste feast is given and the ceremony is over. They burn their dead. Child and widow marriage and polygamy are allowed, and polyandry is unknown. They are bound together as a body. Social disputes are settled by castemen, and any one disobeying their decisions is put out of caste. Caste authority is steady. They do not send their children to school, take to no new pursuits, and are a falling class.

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Gondhalgárs.

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Helávars.

Helávars are returned as numbering about 280 and as found all over the district. The founder of the class is said to have been a lame beggar who went about riding on a bullock. He held a bell in his hand, which he rang in front of every house in the street, repeated the genealogy of each family, and in return got alms. The present Helávars though not lame follow their founder's example. They speak Telugu at home and Kánarese abroad. The names in common use among men are Halgáppa, Malláppa, Nágáppa, and Ningáppa; and among women Basava, Hulgeva, and Nagava. They have no surnames. Their only family deity is the goddess Hulgeva whose shrine is at Hulgi near Hospeth in Bellári. They have no divisions. They are weak and dirty. They live in dirty ill-cared for houses with mud walls and thatched roofs. They are great eaters and bad cooks. Their daily food is Indian millet bread, vegetables, tamarind, chillies, salt, onions, and garlic. Their special holiday dishes are rice, milk, coarse sugar, and butter, and the flesh of sheep, pigs, or fowls. They are excessively fond of intoxicating drinks. The men dress in a loin and shouldercloth, a short coat, and a headscarf, and the women in a long robe and bodice without passing the skirt between the feet. Both men and women are dirty in their dress. They have no stock of clothes either for ordinary wear or for special occasions. The men wear copper or brass ear and finger rings, and the women besides ear and finger rings wear silver armlets and wristlets, glass bangles, and a nose-pin called *mugti*. They are honest, even-tempered, hospitable, and orderly but idle and dirty. They rank with other beggars. They spend nothing either on food or on clothes. A house costs them about £2 10s. (Rs. 25) to build. A birth costs them about 2s. (Re. 1), a marriage about £2 10s. (Rs. 25), a girl's coming of age about 4s. (Rs. 2), a pregnancy about 2s. (Re. 1), and a death about 10s. (Rs. 5). They do not respect Bráhmans and conduct their own ceremonies. They keep the leading Hindu holidays. They have no *guru* or spiritual teacher. They believe in sorcery witchcraft and soothsaying. As soon as a child is born a little coarse sugar mixed in castor-oil is dropped into its mouth and the navel cord is cut. The after-birth is put into an earthen vessel, sprinkled with redpowder, incense is burnt before it, and it is buried on the spot where the child was born. The mother and the child are bathed. On the fifth day the child is named and cradled. Two two-feet long sticks are struck into the ground about three feet apart, two ropes are tied to them, and a doubled piece of cloth is thrown over the ropes and made into a hollow, and the child is put into the cloth and rocked as if in a cradle. When a marriage is settled the bride and bridegroom are rubbed with turmeric, bathed, and made to sit on a blanket spread on a raised seat. Yellow threads are tied round the right wrists of the bride and bridegroom, grains of red rice are thrown over them, a feast is given to friends and relations, and the ceremony is over. When a girl comes of age she is bathed and made to sit apart for three days. On the fourth day she bathes and is considered pure. Births and deaths cause no impurity. Child and widow marriage and polygamy are practised, and polyandry is unknown. They are bound together by a strong caste feeling.

Their social disputes are settled by a majority of castemen and any one who disobeys the decision is put out of caste. They do not send their boys or girls to school, take to no new pursuits, and are a steady class.

Kshetrída'sas or **Devda'sas** literally God Servants, numbering about forty-five, are a class of wandering beggars who are found scattered over the district in small numbers. Their ancestors are said to have come from Kadapa in Madras to gain a livelihood. Their home speech is Kánarese. The names in common use among men are Bhimdás, Gangádás, Rangádás, and Timnádas; and among women Rangava, Timmi, Yengeramma, and Yenkaava. They have no surnames. Their chief gods are Venkataramana of Tirupati in Madras, Máruti of Kadarmandali in Ránebennur, and Manjunáth of Udpi in Kánara. They have no divisions or family stocks. A Kshetridása may be known by his strange dress. A streak of white earth or *gopichandan* stretches from the tip of the nose to the middle of the brow, with a red mark in the middle of the white streak. He wears a turban of two long strips of cloth twisted together like a rope, a long coat falling to the knee, a pair of trousers, brass ear-rings containing false pearls, brass wristlets, and several necklaces made of sweet basil wood. He holds three or four handkerchiefs and a bundle of peacock feathers in his left hand, covers his back with the skin of a tiger or deer, and hangs round his neck a circular plate about three inches in diameter and a quarter of an inch thick containing an image of the monkey god Hanumán, a leather wallet on his shoulder to receive the alms given to him, and a conch shell on his right shoulder. From his right wrist hangs a gong about a quarter of an inch thick and nine inches in diameter and in his right hand he holds a *gunki* or a round piece of wood about six inches long and one in diameter, to strike the gong. He goes from house to house, striking the gong, blowing the shell, repeating the names of his god, and begging alms. The Kshetridásas are like ordinary low class Dhárwár Hindus. They have no fixed homes. Their daily food is Indian millet bread, onions, garlic, salt, chillies, and vegetables, and their holiday dishes are the same but of better quality. They eat the flesh of deer, sheep, fowls, and fish whenever they can afford it, but do not use intoxicating drinks. The women dress in a robe and bodice without passing the skirt of the robe back between their feet. The men wear brass ear and finger rings and the women brass ear and finger rings and a nose ring called *mugti*. The dress of both men and women is very dirty. They are honest, even-tempered, hospitable, and idle. Their main calling is begging. They eat only from Bráhmans, Vaishyás, and Jains. They keep most Hindu holidays. Their house goods are worth about 4s. (Rs. 2). A birth costs about 2s. (Re. 1), a marriage about £5 (Rs. 50), a girl's coming of age about 4s. (Rs. 2), a pregnancy about 2s. (Re. 1), and a death about 10s. (Rs. 5). They respect Bráhmans and call them to conduct their marriage and other ceremonies. They make pilgrimages to Venkataramana at Tirupati. Their spiritual teacher is a Shrivaishnav Bráhmaṇ named Tátáchárya who lives at Benares, and to whom they pay homage whenever he visits them. They believe

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in sorcery, witchcraft, and soothsaying. They do not keep the sixteen regular *sanskārs* or sacraments. As soon as a child is born its navel cord is cut and the after-birth is put in an earthen vessel and buried outside of the house. The child is anointed with castor-oil and bathed in warm water. On the thirteenth day the child is put into a cradle and named. Nothing further is done till marriage. On the day fixed for marriage the bride and bridegroom are rubbed with turmeric, anointed with cocoanut oil, and bathed in warm water. They are seated on a raised seat, and friends and relations are invited to witness the ceremony. The village astrologer comes, recites verses, and throws red rice on the pair. All present also throw rice, and betelnut and leaves are handed to the guests. In the evening a marriage dinner is given and the ceremony is over. They burn their dead. Birth, monthly sickness, and death cause impurity for nine, three, and five days. They are bound together by a strong caste feeling. Social disputes are settled by men of their caste, and, if the decision is not obeyed, the offender is put out of caste. They do not send their children to school, take to no new pursuits, and are a falling class.

Jogerus.

Jogerus or Jogis, originally *Yogis* that is meditators, a class of singing beggars are returned as numbering about 520 and as found all over the district. They are said to be very old settlers. The names in common use among men are Bhaira, Durga, and Sidda; and among women Durgava, Nimbava, and Ranava. Their house-gods are Bhairu whose chief shrine is near Ratnágiri, and Siddheshvar. They speak a rough incorrect Kánarese as well as Maráthi. They have four divisions Bhairi-Jogis, Kindri-Jogis, Paman-Jogis, and Tawar-Jogis. The Bhairis and Kindris eat and marry with each other; the Tawars and Pamans are separate. In appearance Jogis differ little from Budbudkis. They live in dirty ill-cared for thatched houses. They keep dogs, fowls, and sheep, and sometimes oxen to carry the soft slate-like stone which they make into stone vessels. They are great eaters and bad cooks. Their ordinary food is Indian millet bread, pulse, and vegetables, and their special holiday dishes are sweet cakes made of wheat-flour, coarse sugar, and pulse. They eat the flesh of hares, sheep, fowls, fish, deer, and crabs, but not of cows or pigs. They drink liquor whenever they can afford to buy it. The men wear a loin and shoulder-cloth, a jacket, and a headscarf, and the women a robe and bodice, without passing the skirt of the robe between the feet. Their supply of clothes is got by begging. The men wear ear and finger rings and necklaces of glass and brass beads, and the women ear, finger, nose, and toe rings, glass beads, necklaces, and brass and glass bangles. They are even-tempered but dirty, idle, and dishonest. Their chief calling is begging and they sometimes wander about the streets and carry off anything they can lay their hands on. They sometimes pretend to be doctors and have a stock of roots for the cure of diseases. They also occasionally make and deal in fine smooth stone vessels. The stone for making these vessels is brought from the Kappat hills in Gadag. Their leading holidays are *Dasara* in September-October and *Diváli* in October-November. A family of five spends about 8s (Rs. 4) a month on food, and a hut costs about

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8s. (Rs. 4) to build. Their house goods are worth about £1 (Rs. 10). A birth costs about 1s. 6d. (12 as.), a marriage about £4 (Rs. 40), a girl's coming of age about 4s. (Rs. 2), and a death about 8s. (Rs. 4). They respect Bráhmans and call them to conduct their marriage ceremonies. Their funeral rites are performed by men of their own caste. Their spiritual teacher or *guru*, Bhairináth by name, is said to live on the Badaganáth hills near Ratnágiri. They worship the village deities Dayamava and Durgava, and believe in witchcraft, sorcery, and soothsaying. As soon as a child is born they cut its navel cord and bathe the mother and child. On the fifth day the goddess Sathi is worshipped to secure long life to the child, and on the seventh day the child is named and cradled. A day or two before the marriage a sheep is sacrificed in honour of their family gods, and a feast is given to friends and relations. On the marriage day the bride and bridegroom are rubbed with turmeric, bathed, and made to sit on a raised seat. A Bráhman priest and five women whose first husbands are alive tie yellow threads round the bride's and bridegroom's right wrists and throw grains of red rice on their heads. A caste feast is given and the ceremony ends. The dead are buried and on the fifth day cooked food is offered to the deceased at the grave. Child and widow marriage and polygamy are allowed and polyandry is unknown. They are bound together by a strong caste feeling. Social disputes are settled by men of the caste, and any one who disobeys the decisions is driven out. They do not send their boys to school, take to no new pursuits, and are a falling class.

Ka'baliga'rs are returned as numbering about 1060, and as found mostly in Dhárwár. They originally lived in Bellári and seem to have come to this district about fifty years ago. Their home speech is Telugu and they speak Kánarese with the people of the district. The names in common use among men are Bhimappa, Munestra, and Nágestra; and among women Bhimava, Durgava, and Nágava. They have no surnames. Their family goddess is Yellava whose chief shrine is at Savadatti in Belgaum. They have no subdivisions. They are very dark. The men wear a turban, a waistcoat, and a loincloth. They gather human hair and plait it into ropes. They pass one rope of hair several times over their left shoulder and under the right arm and tie a second rope round the right arm and fasten to it several strips of coloured cloth. The women wear a robe and bodice like ordinary lower class Hindu women. The men wear a pair of iron wristlets on the right wrist, an iron armlet on the left arm, and rub red earth on their brows, shoulders, and eyes. The women wear brass ear and finger rings, bracelets and glass bangles, and tattoo their foreheads and hands. They are idle, hot-tempered, dirty, and ill-behaved. Their chief calling is begging for alms. If nothing is given them, they cut their arms and other parts of their body till blood flows, and threaten to kill themselves. Their reed huts cost about 2s. (Re. 1) to build. A birth costs about 1s. (8 as.), a marriage about £1 (Rs. 10), a girl's coming of age and a pregnancy nothing, and a death about 2s. (Re. 1). They do not respect Bráhmans or call them to their ceremonies. Their marriages are conducted by their spiritual teacher or *guru* and their other

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ceremonies by men of their own caste. Their spiritual teacher called Virupakshasvāmi lives at Hampi in Bellāri. They believe in witchcraft, sorcery, and soothsaying. When a child is born its navel cord is cut and the mother and child are bathed. The mother is given some liquor to drink, cocoa-kernel, coarse sugar, ginger, and pepper are pounded together and made into balls, and for three days one ball a day is given to the mother to eat. On the fifth day the mother is bathed on the spot where the after-birth was buried. She offers flowers turmeric and redpowder to water, and on the same day the child is named and cradled. When a marriage is settled they take the bride and bridegroom to Hampi where their spiritual teacher performs the marriage ceremony. They bury their dead, and, on the third day after death, carry a lighted earthen lamp to the burial ground, set it on the grave, and drink a little liquor. When the lamp is set on the grave they do not allow the Holayās to come near or look at it. Child and widow marriage and polygamy are practised and polyandry is unknown. They are bound together by a strong caste feeling. Their social disputes are settled by their spiritual teacher or *guru*. They do not send their children to school, take to no new pursuits, and are a falling class.

Mādlars.

Ma'salars are returned as numbering about twenty-three and as found in Kod and Navalgund. They generally live in the outskirts of towns and villages. They formerly lived at Penagondi and Hindupur in Madras and were driven to Dhārwar by the famine of 1876. The names in common use among men are Hanama, Bhima, and Rāma, and among women Durgava and Sangava. They have no surnames. They speak Telugu and an impure and indistinct Kānarese. They are wandering beggars and have no fixed home. Whenever they go to a village they put up in the house of a Mādīgār or Máng for a week or two and then go to another village. They say that the Mādīgárs are their parents and that they have every right to live on them. They have no cattle except one or two asses to carry their goods which include one or two blankets, a few earthen pots, one or two vessels, and a wooden ladle to turn the food while cooking. They are great eaters, using the flesh of sheep, fowls, dead bullocks, cows, buffaloes, and pigs. Their daily food is Indian millet bread, pulse, vegetables, and flesh, and their special holiday dishes are rice and sweet cakes. They are excessively fond of intoxicating drinks. The men wear short breeches, a waistband, a shouldercloth, a black or red turban, and shoes; and the women a robe and bodice. They are good-natured, idle, and dirty. Their chief calling is begging especially from Mādīgárs. Every Mādīgār family feeds them and gives them $\frac{3}{4}$ d. to $\frac{1}{2}$ d. ($\frac{1}{4}$ - $\frac{1}{2}$ a.) in cash. They occasionally make a few coppers by practising rope-dancing, but they will not dance unless a goldsmith, a carpenter, or a blacksmith is present. Their food and clothing costs them nothing as they live by begging. Their house goods are worth about 4s. (Rs. 2). A birth costs about 6d. (4 as.) and a boy's marriage about £3 (Rs. 30) including £1 12s. (Rs. 16) given to the girl's parents. Their family god is Venkataramana of Tirupati, who is represented as a man with four hands, the upper right hand holding the *chakra* or discus and the upper left the *shankha*

or conch. Their family deity is Durgava the goddess of cholera. They worship no other Bráhmanic gods, show no respect to Bráhmans, and do not call them to conduct their ceremonies. They act as their own priests. They have no spiritual teacher and never make pilgrimages. As soon as a child is born, to keep off sickness its sides are branded with a red-hot needle in the form of a cross, the child's navel cord is cut, and the child and mother are bathed. On the third day a ceremony called *irala* is performed when a fowl is killed and its flesh eaten with other food, and on the fifth day the mother is ready to travel. When a marriage is settled, a day before the marriage the images of Durgava and Venkataramana are worshipped and a dinner called *devaratra* is given to members of the caste. On the wedding day the bride and bridegroom are rubbed with turmeric, bathed in hot water, and made to sit on a blanket spread on a raised seat. A long piece of thread is tied round five earthen pots and round the right wrists of the bride and bridegroom, grains of red rice are thrown over the pair, a marriage-dinner called *dharinta* is given to friends and relations, and the ceremony is over. When a woman comes of age she is made to sit by herself for four days. On the fifth day she is bathed, and is made to touch either a *bábhul* tree or a *rui* Calotropis gigantea bush and is pure. This is repeated after every monthly sickness. Birth and death cause no impurity. The dead are buried. On the fifth day after a death a fowl is killed in honour of the dead and its flesh is eaten by members of the deceased's family. This fowl dinner is their only funeral rite. Child and widow marriage and polygamy are practised and polyandry is unknown. When a woman commits adultery her husband and caste people meet together, abuse her, lay a stone on her head, and tell her that she may go wherever she chooses. At the same time they allow women who have committed adultery to marry again in the caste. Social disputes are settled by men of the caste and any one disobeying their decisions is put out of caste. They do not send their boys to school. They take to new pursuits, but are a falling class.

Sata'nis, also called Chátális, Kadris, Samagis, and Suragis¹ are a small community of lower class Hindus who mark their brows with a narrow yellow upright line between two broad yellow lines. In Maisur they are the priests of Holayás and are believed to be the followers of Chaitanya,² and probably they take their name either from Chaitanya or Satánana properly Sanátana one of Chaitanya's disciples. They neither marry nor eat with other castes. They eat from no one but a Bráhman. Their chief god is Venkataramana. They ask Bráhmans to perform their marriage and other ceremonies. They are tall, dark, and strongly made, and especially the women are clean and neat. They live on alms and do no work. They burn the dead. In Dhárwár it is very unlucky to meet a Satáni. Any one starting on business who meets a Satáni goes home, bows before his guardian, sits for a time, and makes a fresh start.

Chapter III.

Population.

BEGGARS.

Másdárs.

Sata'nis.

¹ Rice's Mysore, I. 344.² Chaitanya was a Vaishnav religious reformer who flourished in Bengal about the beginning of the sixteenth century.

Chapter III.

Population.

BEGGARS.

Vággayás.

Vággaya's, devotees of the god Mailár, numbering about 700, are found chiefly in Ránebennur. Members of any caste including Bráhmans can become Vággayás. In social matters each Vággayá follows the rules of his own caste. The Dhárwár Vággayás differ from the Vághias of Jejuri in Poona in almost no respect except that in Dhárwár there is no class of female devotees corresponding to the Jejuri Murlis. When a man in pursuance of a vow wishes to become a Vággayá he goes and tells his wish to the *pujári* or chief worshipper of the god Mailár at Gudguddápur in Ránebennur. The *pujári* invests him with the dress of a Vággayá, takes him before the god Mailar, and gives him *bhandár* or turmeric powder. From that day the devotee is called a Vággayá, barks at people like a dog, and begs for alms. The Vággayá can be known by his dress. He wears a blanket or *kámbal*, a loincloth or *langoti*, and a headscarf or *rumál*. He ties one or two bells and pieces of tiger and bear skins round his waist, and hangs from one of his shoulders a deerskin bag to hold *bhandár* or turmeric powder. They give the powder to the people they meet and in return ask for money. They wear cowrie-shell necklaces and hold in their hands a brass or wooden bowl to receive alms. Bráhmans who in fulfilment of a vow become Vággayás dress like other Vággayás but do not bark in public, and when the term of their vow is over they doff the Vággayá's dress and go home. Vággayá women wear the ordinary lower class Hindu robe and bodice. Both men and women are dirty and untidy. Most of them speak impure Kánaresé and live in flat-roofed houses with walls of sun-burnt brick and mud. Their houses are dirty and ill-cared for. They are honest, good-natured, and hospitable, but dirty and idle. Their main calling is to bark like dogs at all who come on pilgrimage to the shrine of the god Mailar and to beg for alms. They sometimes go begging all over the district. Their condition is declining as people are much less open-handed than they used to be in giving them alms. Their food charges are small, as they live on what they get by begging. Their birth, marriage, coming of age, pregnancy, and death charges vary according to the caste to which each Vággayá family belongs. The family god of the Vággayás is Mailar whose chief shrine is at Gudguddápur near Ránebennur. Both Bráhman and low class Vággayás respect Bráhmans, and call them to conduct their religious rites, and the Lingáyat Vággayás call Lingáyat priests. In rites and customs each Vággayá follows the rules of his own caste. Except Bráhman Vággayás all have some special Vággayá ceremonies. On the bright tenth of *Ashvin* or October-November a great festival with thousands of pilgrims is held in honour of the god Mailár at Gudguddápur. On these occasions the Vággayás calling themselves Kudariavarus or horse-men come to the temple trotting, jumping, and running like horses with large whips in their hands. Each gives himself several smart cuts with his whip at each cut calling Malhári's name and through the power of his name feeling no pain. On the same day some of the Vággayás take a long iron chain, fasten one end to a post in the temple, and the other end round their own neck, and giving a violent jerk snap the chain, by the might of Malhári. In Gudguddápur